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JOSHUA'S RESOLUTION;

Or the DUTIES of

Houſhold-Governours,

Diſcourſed of, and fairly ſtated;

Their Failures therein mildly conſider'd, and without favour or affection impartially weighed.

The Subject ſuited to the Capacities of *Tamworth* Auditory, and Preached there, and elſewhere,

By *John Wagſtaffe*, A. M.

And Rector of Little *Wenlock*, in *Shropſhire*.

In Sep. Χείλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς. ſaith King *Solomon* in his *Proverbs*, *ch.* 24. 26. He will be befriended (*not frowned on*) that declares the Truth.

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THE

Epiſtle Dedicatory:

To Religious, Conſcientious Governours, of all Ranks and Degrees among us, &c.

To the Meaneſt, as well as to the Greateſt.

NO *Preſent too great for ſo worthy Patrons,* (and in particular to my own, and that Loyal one, where it was firſt Preacht) *yet, ſuch as I have, with all heartineſs I humbly preſent to you, ye that experimentally know how far eaſier it is to obey, than command. Tho it be a Parents Prerogative to command his Children, yet it is duty in him to obey a Father or a Magiſtrate, place't in Authority over him, tho it be a Magiſtrates Priviledge to controul, and call to account, all under his Juriſdiction, yet it is his bounden Duty to obey Soveraignty, and Kingly Government; and tho it be the beſt Jewel, and the very Diadem of a Crowned King to*

command

command his Subjects, yet it is his Intereſt, and greateſt Happineſs to obey his Maker and Creator, that
* Prov. 8. 15. *moſt glorious Majeſty of Earth and Heaven* *, *that you may eaſily obſerve, that no Mortal, no not the*
* 21. 1. *greateſt Grandee, but a Deity himſelf* *, *that is excempted (one time or other) from obeying and ſerving as well as commanding and ruling; Therefore what's offered you in theſe following ſheets, is to pleaſure (Friends) the beſt tenders of Godlineſs and Chriſtianity, of Proteſtantiſm and Unity, and not at all to pretend to inform the Nation of any thing that it knows not, but to remember them that are in it, that they do what they know. It is true, the Land abounds in Knowledge, I wiſh I could ſay the ſame, for the honour of it, that it did ſo too in practice,*
* Joh. 13. 17. *then we ſhould be as happy* *, *and as flouriſhing as now we begin to be declining, and contemptible, but that poor* England *may redeem its loſt Reputation, let each of us diſcharge thoſe particular Duties that are incumbent on us; and every ſingle perſon take their own parts that are allotted them; and that their own Conſciences carve out for them, and not to intrench upon anothers right, that all of us may act and do like Rational men that have Immortal Souls to ſave, like the true Profeſſors of Chriſtianity, like thoſe that do heartily proteſt againſt Rebellion and Popery, Faction and Phanatiſiſm, Enthuſiaſm and Atheiſm; nay, againſt Irreligion, and all manner of Prophaneneſs whatſoever, and not to look one way, and with all might and main to row another; for we had not been hitherto ſpared, if kind Providence had not ſtept in between, and watcht over us for good, ſafeguarded us one time after another, from*

thoſe

those apparent dangers wherewith we were compassed, that we our selves do now plain enough see; we had ere now been engag'd, imbroil'd in another Civil War, our Hands and Garments by this time, to have been dyed in each others Blood, which would have been small Credit to Christians, or to our English Nation *.

* That long ago became a taunt and a by-word to *forein places*, as my lately deceased Father (of *worthy Memory*) has inform'd me again and again, That he was both an Eye and an Ear-witness of the same; and to shew the abhorrency there, of what their Country-men had barbarously acted here, they clothe themselves in black, as an Emblem and outward Badge of their inward Thoughts, and mourning Minds; and since like a modest tender-hearted Man, and good Christian and wise Patriark of his Family, did often privately bewail our unhappy differences, bespeaking his own Soul, and all his, to have nothing to do in their secrets, *Gen.* 49. 6. with their Intrigues, declaring, if Papal Interest did ever get footing again in *England*, it would be thro the breaches that our sad Divisions make amongst us, and that as yet we have not felt the weight of the least finger of Popery, as our poor Forefathers have done, or else we should be more ready unanimously to consent to set our selves to oppose its Re-entry. Tho he might not live to see it, it was his Judgment to the very last, (that all of us, when it was too late, might sadly repent of it, that we were so stiff and stubborn, and not more complying (*Brotherly*) one with another, especially to Monarchy, and to lawful Authority, to do our Duty, and then to be so confident of, *Psal.* 65. 5. as to trust Providence with the Event, *Matth.* 6. (and not to set up a Standard and Party against each other) which the Lord inlighten our understandings, and incline our hearts more unto.

But if after all, there be only a shew of Sanctity, a meer shadow and Mock-pageantry of Piety, and that the Substance and Glory is wanting, viz. (*the practice*) *have we not still great cause greatly to fear* (*that under the colour of Religion, which it utterly disowns*) *of having the old abhorr'd Tragedy sham'd upon us afresh, if it were not for the prudent Conduct and Mercifulness of one of the most indulgent Princes that did ever sway a Royal Scepter, that I hope will yet vanquish the bittrest of his Enemies, by the wonders of his kindness and forbearance* *, *that has been hitherto already stretcht out to a miracle, that if we at any time miscarry, it will soon be found, detected, to be our disservice, untowardness, disobedience, ingratitude to Powers. Ordained of God,*

* Prov. 19. 11, 12.

* Rom. 13. 1.

God *, (to God-like Clemency and Authority) *therefore if we ſtill perſiſt in our diſingenuity, inhumanity, to put him upon any thing which his Kingly Conſcience cannot yield to* *; *and for all that, what do we do more by our Jealouſies and Whiſpers* *, *but ſtill continue to treſpaſs, dun and harraſs the Lords Anointed* *? *and then what do we do leſs but dare Majeſty it ſelf at length to puniſh us, and provoke him to that which he is loth to undertake*, viz. (our Ruine) *yet if we periſh*, (if we periſh *) *whom have we to blame but our ſelves?*

* Rom. 14. 23.
* Prov. 16. 28, 29, 30.
* 1 Sam. 24. 6.
* Eſther 4.

And to me 'tis as clear as noon-day Light, that the wickedneſs, ungovernableneſs, hate and haughtineſs of the Peoples Spirits does ſtrangely portend, if not timely prevented, our miſery and downfall, which that ſo dreadful a ſtorm * *may be diverted, and rather lighten on the Proteſtant Foes, I am not ſhy in owning my ſelf one of that Loyal Praying number* *, (thô Prayers and Tears, by ſome, are made light of already;) *That is, an humble Petitioner at the Foot-ſtool of Heaven, where it is no crime to be a Supplicant, tho one of the meaneſt, yet willingly would be one of the Humbleſt, Trueſt Servants*

* Jonah 1.
* 3. 10.

To the GREAT JEHOVAH,

And to all his Vicegerents here below,

(To the *Pater Patriæ*, & *Pater Familias*,)

To the Governours of Kingdoms,

And to the Governours of Families.

JOHN WAGSTAFFE.

Joshua's Resolution, &c.

Joshua 24. 14, 15, 16.

14. *Now therefore, fear the Lord, and serve him in sincerity and in truth, and put away the Gods, which your Fathers served on the other side of the flood, and in* Egypt; *and serve ye the Lord.*

15. *And if it seem evil unto you to serve the Lord, chuse you this day whom you will serve, whether the Gods which your fathers served, that were on the other side of the flood, or the Gods of the* Amorites, *in whose land ye dwell: But as for me, and my house, we will serve the Lord.*

16. *And the people answered and said, God forbid that we should forsake the Lord, to serve other Gods;* Amen, Amen.

THE Text is too long for a single Sermon, therefore mostly to enlarge on that comprehensive passage; *But as for me, and my house, we will serve the Lord*; as if he had said, As for others, let them do what they will, the vain obstinate world do as they think good, but as for his particular part, and his whole house, he had undertaken for them, to serve the Lord; a rare, but

yet an excellent Copy ſet before us; therefore let Maſters and their Families endeavour to the utmoſt to tranſcribe it into their practice; to be religious, devout and godly, to ſerve the Lord, the great *Jehovah*, and not the world, themſelves, or the like, which is the beſt way of expreſſing our thankfulneſs for the many Deliverances, that the King and Kingdom has been bleſt withal, by our Homage and Obeyſance to the Soveraign Lord of Heaven and Earth; which does include the ſame to all that are plac'd in Authority under him, our Loyalty and Service to them; ſo that obſerve,

1. 1. Here's a Reſolution to be religious and vertuous, not to be wicked, vicious, or factious.

2. 2. By whom? By one going the way of all the * Joſ. 23.14. Earth *; nay, by a Commander, the Chief General of the *Iſraelites* Forces, for himſelf, and his Family; not for the Army, or the Nation, or the Couutry in general, or for any part of it in particular, as the *Amorites*, or the *Perizzites*, for the *Canaanites*, or *Hittites*, or for the *Gergeſites*, the *Hivites*, or the *Jebuſites*, * Ver. 11. &c *.

3. 3. But Thirdly; On what was reſolved on; Service, not the Military and War-like, but on the Worſhip and Service of God.

4. 4 To whom in the laſt place? To the Lord; not one word of ſerving of ſelf, of Parties, or Factions, of Paſſions, or Prejudices, of Intereſts, by ſiniſter ends, or the like.

I do now expect that you will look for it, that I ſhould inform you in what particulars the Service of the Lord ſhould be expreſt in, thô none be expreſt in the Text. Beſides, the people five or ſix times over in the ſame Chapter confirm the ſame, promiſe and

and proteſt to ſerve the Lord *, but did not particularize in what; only in general againſt ſinning, Superſtition, and Idolatry *, which we moſtly ought to level our diſpleaſure againſt; at which we will make ſome attempt before we have done. But firſt of all to intimate and inſinuate with ſome takingneſs, if it might be, what we ſhould do. And then afterwards ſecondly in the Application, (without giving any juſt offence) to ſhew you what we have done, and what the very beſt of us all are too ſubject for to do.

* Ver. 16, 18, 21, 22, 24.

* Ver. 19, 20.

1. a

2.

But with the firſt, What we ſhould do as to ſerving of God? All of you know, 'tis well if you did it, that you your ſelves, your ſecond ſelves, your Children, your Servants, ſhould ſerve the Lord; As old Father *Abraham* ſet you long ago a pattern as to himſelf and his houſhold *. And that pious *Joſhua* did the ſame, and that we ſhould do ſo too; not only to lay down Precepts, to give them good Rules, but firſt of all, to give them a good Example, and not to reſt there, but take care of them afterwards, to Read to them, to hear them Read, to Catechize (Catechize) inſtruct, to pray with, and for them; to Preach to them, direct them, and the like, &c. I mean, frequently to mind them of their Duty, and earneſtly preſs them to it, and as eagerly to put them on it: But theſe things I ſhall not ſtand to inſiſt on, thô of great conſequence, they are ſo commonly known, yet the Lord knows, too ſeldom practiſed; thô in the New Teſtament you are told, he is worſe than an Infidel that does not take care of his Family and Kindred *. Now, if proviſion for perſons bodys be ſo neceſſary and reaſonable, what is then due, and of abſolute neceſſity for the good and welfare, for

* Gen. 18, 19.

* 1 Tim. 5. 8.

the well being, and well doing of our precious long-liv'd Souls, the others being only the ſhells and carkaſſes, at beſt but the Cabinets and Lodgings for theſe, if the breach of the former; if the over-looking of the Body be ſo cenſur'd and condemn'd for worſe than Heatheniſm, what (*What*) will then the neglect of the other be, the Soul, but termed the higheſt ingratitude, the moſt notorious Crime imaginable, the moſt capital offence that a man can poſſibly be guilty of, a kind of ſpiritual unnaturalneſs and inhumanity, of butchery and Soul murder, that few, or none would willingly be taxt withal, totally ruining the better part of you and yours, and that for ever, and ever?

Therefore train up your Children in the way that you would have them to go, and they'l not depart from it when they are old *. And Servants, be not men-pleaſers only, but ſuch as know that you have a Maſter in Heaven, that ſees all, and will firſt or laſt call you unto an Account *.

* Prov. 2. 6.

* Eph. 6. 6, 7, 8.

And again, How ſhall a young Man cleanſe his ways, but by taking heed unto God's Word, and walking accordingly * ?

* Pſal. 119. 9.

And laſtly, To you that are Old; 'tis the Lords ſervice only that crowns your gray hairs, and hoary heads with glory *.

* Prov. 16. 31.

But now you Governours of Families, if you cannot by threats, or promiſes, by kindneſſes, or puniſhments, reclaim thoſe about you, and under your Roof, or Charge, will it be much amiſs if you follow godly *David*'s practice, as it is in *Pſal.* 101. not to ſuffer a Lyer, by naming one, I conclude it comprehends all; a Swearer, a Drunkard, a Fornicator, an Adulterer, no not a Purloiner, a Bate-breeder, a Tale-bearer,

Verſe 7.

bearer, a Libeller, a State-mender, *that goes out of his own ſphere*, an Evil-doer, to lodge within your doors *, ſo as to countenance or encourage them; but ſuch either reform and change, or, as you have opportunity, to diſmiſs and baniſh out of your preſence and ſociety, company or cuſtody. 1 Joh. 4 10, 11.

Having now gone ſo far towards the explaining this phraſe of ſerving the Lord, I will further unravel my meaning.

Thò 'tis true, one ſays it is this, to be of this Party and Faction, another, 'tis that, to be of that Side and Intereſt; a third declares, it is neither; a fourth cannot tell what it is, is at a loſs, and ſo far to ſeek upon the account of the former, and ſo onwards to many more.

Now, notwithſtanding all theſe variety of different Opinions, of thwarting, claſhing, and jarringly contradicting one another, it is probable it may ſeem to ſome ſomewhat hard to direct you to keep the Mean and Mid-way amongſt theſe faulty Extreams; but (with God's Aſſiſtance) I'le venture to ſtate the caſe, and it may, I hope, pleaſe and convince, or at leaſt all Parties, the moſt querulous gainſayers ſhall have nothing material to object againſt it; whilſt I am minding my own buſineſs, and from the very bottom of my Soul ſtudying to be quiet and peaceable; whilſt I am imploy'd in my Calling *, for there is none that are, or ſhould be without *; whilſt I am innocently diverting my ſelf in company; whilſt profitably diſcourſing, having my converſation in Heaven *; whilſt I am boaſting what the Lord hath done for my poor Soul *, that I am not given up to my ſelf, to run with the vile world, to all exceſs of Riot; to be taken with the

1 Theſ. 4. 11.
1 Tim. 2. 15.
* As ye may ſee in the *Gentleman and Lady's Calling*, Which is worth the frequent peruſing and practiſing.
* 1 Cor. 7. 24.
* Phil. 3. 20.
* Pſal. 66. 16.

the Vanities, Fopperies, Follys of an abuſed Age; how he has reſcued me as a Firebrand out of the Jaws of Death and Hell; whilſt I am inſtructing the Ignorant, reclaiming the Extravagant, and adviſing the Runagate and Prodigal in my Family to return, I am ſerving the Lord; whilſt I am letting them know, what pleaſure I have in being truly Religious, what ſecret Raptures, raviſhing Tranſports, unknown Paſtimes and Extaſies of Joys I have in doing the will of my heavenly Father; it is ſuch a pious Feaſt, and delightful Banquet, that the greateſt Epi-
* Luke 14. curean knows not of *.

That I would not be hired off by the wealth of the *Indies*, though a large bribe, to do as I have Done, or to be as vain, ſimple, and fooliſh, as the world, to be as earthly, ſenſual, and Deviliſh, as they that are
* Jam. 3.15. in it. * I am ſerving rhe Lord while viſiting the Widdow and Fatherleſs, relieving and comforting of them*,
* Jam. 1.27. whilſt reaching out mine hand, and adminiſtring to the neceſſities of the weak, ſick and needy, whether in Soul or body Whilſt I am Sympathizing and ſtrongly phancying my ſelf in their deplorable circumſtances, and then calling to mind my own happy Condition; I cannot chuſe but be chearful, Bleſs and Adore my God it is not ſo with me, whilſt I am ſetting
* Prov. 31. my hand to the Plow or to the Needle * Doing good Offices at home for them; Catering for my ſelf, the family, any body towards clothing the naked, feeding the hungry, nay giving but a Cup of cold water to the thirſty, a poor buſineſs, yet ſufficient If I have no bet-
* Mat.10.42. ter *. (Now no Divine or humane Law with us, that I know of, forbids or reſtrains any of us from doing any of theſe things.) And laſtly to inſtance in no more, whilſt I am giving a good Example to all that

are

are round about me that either converse with me, know me or hear of me, and do as I would be done by *; and when I have done all * (as if I had done nothing at all) to look for salvation through the Merits onely and Intercession of a mighty Saviour and the blessed Spirit, and not by my own worthless works and services. I am more truly serving my God, and doing what he requires of me, then were I with my weak hands, with my feeble power upholding a tottering Ark *; though honestly meant, poor *Uzzah*'s life dearly paid for it, or more plainly thus, were I with my shoulders supporting a reeling Church unless extraordinarily called thereto, which if otherwise, 'tis to suspect or Distrust the Lords Ability, and that the Almighty God has need of our poor help.

* Luke 16. Luke 17. 10.
* Col. 3. 11.
* 2 Sam. 6. 6, 7.

But more particularly, whilst I am Doing the aforenamed things, I am as sincerely serving and honouring my God, and doing that which is as well pleasing to him, as if I was hearing a Well composed Sermon, that did hit my humour in every *punctillio*, or as if I was in my study, or closet reading a good book, or upon my bended knees Devoutly praying, or privately keeping a voluntary Fast; thô these are excellent things in their places, and must by no means be neglected (I Repeat it that I may not be mistaken, thôugh these are excellent things in their places, and must by no means be wholly neglected) (and will not be by any Godly Person, yet truly the others are the main ones that must be done, remembring too that these may not be left undone *, for if Comparison, (are not too distastful) may but be admitted of. The very Life and Soul, the visible Effects, and blessed fruits the very juice and quintescence of all these, as of Praying, Reading, Hearing, Fasting, and the like, are the

* Mat. 23. 23.

the former: As it is notably confirm'd in *Isaiahs* propheſy ch. 58. at large, from one end to the other, and let this one place ſuffice for many, becauſe it takes in all others.

But now to encourage you in ſo noble a ſervice as Serving the Lord, that is an eaſy ſervice firſt *; Not onely eaſy but ſecondly pleaſant *. And 3. Not onely pleaſant, but profitable. And laſtly, Not only profitable, but honourable *. What would any of us deſire more in any ſervice? They are ſuch ſpecial Ingredients, and taking qualifications that would highly recommend to us any Courſe of life beſides. And now what ſtrange ill humour'd Creatures are we that are ſo averſe, and obſtinately bent againſt our own Intereſt, here and happineſs hereafter?

* Mat. 11.30.
* Prov. 3. 17.
* 1 Tim. 4.8.
* 2 Sam. 2.30.

But to come to the other thing that was promiſed, Application; ſurely 'tis now needleſs, yet for the ſake of the meaneſt I'll make bold with the quickeſt of Apprehenſion as formally to tell you the firſt uſe will be of Exhortation, the next a mild way of reprehenſion, little expreſt, but a great deal to be underſtood, and the laſt a general and particular Direction or two.

Firſt, To begin with the uſe of Exhortation, to exhort us to the ſervice of God, whether of *Paul, Apollo*, or *Cephas* or Chriſt, for I conjecture all theſe kinds and perhaps many more that make up this flouriſhing Congregation; I do not now call you to anſwer to thoſe unhappy unchriſtian-like names, that you have branded each other withall, and as if you delighted in what you have done, taking a kind of a ſecret vaunting pride in being ſo termed, paying it off in thinking and forecaſting what you will do*. But whatever your private ſentiments may be of the tranſactions of the world,

* Jam. 4.

world let me prevail with you in this one thing, 'tis no unreasonable request at all, for then I should not Expect to speed, that we all unanimously agree in this to serve the Lord [to serve the Lord] And in that way too which he himself hath appointed, yea in those very things which I have instanced in before. * 1 Pet. 3.

As for imposing, or so much as glancing on mens Consciences, they are such nice delicate compositions, that they must be gently touched, very tenderly dealt withal; 'tis done to my Hands by a more Able Pen called a Discourse on a scrupulous conscience. Therefore to wave that; My Design is only to strike at Mens sinful Actions and practices, and I pray you, so forward and encourage me in so good a work, as to bring home the blow. If you will not for Gods sake, for the Churches, for the Kings, nor for the Kingdoms, nor for Christs sake, nor for your poor immortal Souls sake; yet out of interest and advantage, for by & sinister ends, serve the Lord. And when once you have tasted how good his Service is, you will then out of more noble, generous principles, as I hinted to you before, it being not only an easy, pleasant, profitable, but an honourable service; so that if you love your selves, and, who is there that does not? then thirst after your own real good and happiness; love God with all your Souls and Minds, and serve him with all your strength and might; express it in your Christian Charity, in your hearty love and service to one another, and to love your Neighbour as your self *; and as you do expect, and would fain have the like from him, and to the utmost endeavour for Unity *, to be of one mind, so great is the advantage of it, but if that is almost impossible, and By my worthy Tutor Dr. *Callamy*. * Psal. 34. Jam. 2. 8. *Non habet charitatem Dei qui Ecclesiæ non diligit Unitatem.* I met with this in that inoffensive Learned Author Dr. *Barrow* on Unity. * Eph. 4.

that offences muſt, and will come, as the Saviour of
* Luke 17. the World informs you *; but give none, and then you'l be ſure to ſave your own Souls, having cha-
* 1 Cor. 13. 7. ritable thoughts of all, conſtruing every thing in the moſt favourable ſenſe that it is capable of *; and if there muſt needs be Emulations, and Contentions among you at any time, let them be of the better ſtamp; ſtrive which ſhall out-ſtrip each other in the ways of Piety, and real Holineſs, and frequently offer to overcome one another (which is the beſt ſort of Conqueſt) by abundance of love and condeſcenſion, by frequent acts of kindneſs, and repeated favours, to weary out your very Foes with love, to load them with Gratuities and Courteſies, to do good Offices for bad ones, and the like.

Thus to perſevere, and hold out to the end, is in good earneſt to ſerve the Lord, our ſelves, our Families, all that we have to do withal, the place we are in, the Neighbourhood, the Country, the King, and the Kingdom.

Uſe 2. But in the next place, by way of Reprehenſion, to calm it with ſome Advice, and to ſhew you how we have groſly miſtaken the ſervice of God.

1. Now if miſerableneſs and covetouſneſs, if domeſtick Jars and Diſcords, if little Pikes and Quarrels with
* 1 Pet. 2. 13. * Jam. 2. 9. our Neighbours, if taking that for ſin which is duty *, if looking upon that to be duty which is none *; as for Inſtance; If fondneſs to a Party, and diſguſt to a contrary Perſuaſion; if hating and diſdaining; if proud, humility, and phantaſtick conceitedneſs; if throwing our ſelves upon the ground, like a Tennis-ball, with a deſign to rebound ſo much the higher; if baſe Apoſtacy, and downright Revolting; if notorious Hypocriſie, and famous Diſſembling; if this be ſerving

serving of God, we have whole shoals of such Professors to produce daily.

If discontents and murmurings, if whining, and being on the complaining key, if disobedience and untowardness to Superiours, in Office, Age, or Gift, to Parents, Ministers, Magistrates, &c. if burlesquing and buffooning, if miscalling and nick-naming, if raising false Reports, and spreading them for true ones *, if lying and back-biting, if blasting mens Credit, and plundering them of what is more dear to them than their lives, their good Names; if censuring, casting darts and firebrands at one another, as *Solomon*'s Proverbs phraseth it *; if this be serving God, we have enough of this Tribe and counterfeit Stamp to present you withal.

* James 2.

* Pro. 26. 18, 19, 20.

If scandalous Reflections, and boldly speaking evil of Dignities *; if inveighing, and letting flie at the Government after a strange rate, and saying as it is in the Book of *Ecclesiastes* *, What is the cause why former times were better than these, we do not do wisely in so doing, as that place informs you; yet if all this be serving of God, (as 'tis matter of fact,) there's many, too too many do this to some purpose, that do, or should know better.

* 2 Pet. 2. Jude.

* Ch. 7. & 10.

And those too that are pleas'd to stile themselves the only true Protestant Christians, thô they act clear contrary thereto, they will think me surely never the worse Friend, or greater Enemy * for speaking the Truth; but to reprieve your dying Fame, transgress, sin no more in this kind, or any other; be no more superstitious, lest a worse thing befall you * than ever you dreamt of yet, by losing of both worlds, the present *Canaan* in possession, and the eternal one in reversion *.

* Gal. 4.

* John 5. 14.

* Deut. [illegible]

But again, to direct my Diſcourſe to thoſe, who in their Judgment are for Church Diſcipline, but in their practice againſt it, which truly does the greateſt diſſervice, more by far than the moſt enraged of our Enemies. Now if prodigality and intemperance, if rioting and drunkenneſs, if dallying and fornicating, if curſing and banning, if ſwaggering and ſwearing, hectoring and rallying at thoſe that are not of their Judgment in every nicety and punctilio (and when did we ever ſee two faces ſo alike, but that they might be diſtinguiſht by a Mole, feature, a look, or the like?) If this be ſerving of God, there are thoſe that do it with a witneſs, thinking themſelves too the beſt Loyaliſts; but ah poor deluded Souls! 'tis neither to God nor their Soveraign.

Thoſe that are bad to themſelves, cannot be good to their great Lord and Maſter. *Take away the wicked from before the King* (ſaith King *Solomon* *) *and his Throne ſhall be eſtabliſht* (for ever) *in Righteouſneſs*. So that it is our ſins that do moſt prejudice our Dread Soveraign, and do undermine his Government, ſhake his Kingdom; and unleſs we be truly penitent, 'tis well if we and our moſt glorious King do not periſh *, which the Lord long preſerve Him and all his that are truly Loyal (whatever Convictions may be upon their Spirits, to leave that to God and themſelves.) But how can it be imagin'd they that are falſe hearted, treacherous, and diſloyal to their own Souls, that they ſhould be either true or conſtant to God in Heaven, or to Man on Earth? How can it be poſſibly expected, that they that careleſly deſtroy their own lives, ſhould take care of, and charily preſerve Him, His, or any others.

* Pro. 16.12, 13, 14, 15.
* Prov. 25. 5.
* 1 Sam. 12. 25.

Therefore

Therefore instead of condemning Providence for being too exact and severe with the poor Church of *England*, or with the King or Kingdom at any time. Let's strive to be religious, that's the only way to appease it, to be successful and prosperous *, and most serviceable to all three. 'Tis Righteousness that (that great Politician *Solomon* says) exalts a Nation *. 'Tis our backsliding and revoltings that is the downfal and overthrow of any people. 'Tis sin (sin) that makes breaches in our poor Protestant walls, overturns our bulwarks, and most fortified places; so that I need not apologize to such for my plain dealing, when calm and sober as they are. Now, they will scarce forgive themselves, but sadly bewail, these their former miscarriages, as their imbecillity and weakness, as their great frailty, and inexcusable folly, taking these rebukes and buffettings as the highest expressions of the greatest friendship, and the heartiest kindness *. For every one can act the part of a Sycophant, to sooth and cajole; but few, or none that of a faithful friend, or true Minister of the Gospel: to blame, reprove, as there is occasion *.

* Prov. 11. 11.

* Prov. 14. 34.

* Prov. 9. 8. Pro. 27. 5, 6.

* 1 Tim. 5. 20, 21.

Besides, such knowing that the distressed Church of *England*, (as to its Doctrine) in her lowest ebb, will not dispense with such oblique, crooked practices, (this her Sons and Daughters well enough know.)

If our Practices could but reach our Principles, oh what manner of persons should we then be in all holy conversation and godliness! There would then be more difference betwixt them and too many others, as there is betwixt the glorious Sun at noon day in all its bright shining lustre, and the poor Glow-worm that is crawling up the ditch bank, that mostly sparkles and glitters in the darkest night; this is the

happiness

happineſs of ours, that is by Law enthron'd, I hope
* Mat. 16.18. ſo firmly fixt, that the Gates of Hell may never prevail againſt it *; though 'tis true, there is none without its ſpots and flaws, yet thoſe that entirely
* Pſ. 122. love her, will never ceaſe praying for her peace and welfare *: But by our ſins, oh my particular friends! we are very unkind, nay cruel to her, that we inſenſibly ſtab, give the deepeſt wounds to our Religion
* Gal. 2. 14. and Chriſtian Profeſſion *, that are almoſt incurable, by our irregular, unaccountable lives; ſo that for the future, let the innocency of our lives be the Churches beſt Scutcheon, and greateſt glory, the ſweetneſs, obligingneſs of our converſation win upon Proſelite,
* Rom. 15. 2. * 1 Cor. 9, 29, diſſatisfied Brethren *, Heathens, Runagates, and the like, to gain a Soul, Souls: And if one be of more
* Mat. 16. 26. worth than a world *, what value ſhall we then put upon thouſands, that will amount to more than ten thouſand Kingdoms or Worlds; therefore let ſuch a ſpirit of Godlineſs, Condeſcenſion, Moderation*, Brotherly Love *, Chriſtian Piety, Honeſty, Charity, Sobriety, ſo fill our veins, as to run through all our actions, yea through all the Stages of our life, and ſo brightly ſhine forth upon all the by-ſtanders, as to influence them to do the ſame.

* See what the Reverend Biſhop *Wilkinſon* ſaith on that ſubject, recommended by the very much admired Dr. *Tillotſon*.

But again thirdly; If the worſhiping Stocks and Stones, being form'd, hammer'd out into a God, or a Saint, which is no leſs than Idolatry; if perjury or forſwearing, which the Land ought to mourn for *; if Treaſons or Conſpiracies, which are almoſt as common with ſome as drinking to one another; if Murders and Maſſacres againſt thoſe that will not be guilty of the ſame things; if unwearied Plotting and Counter-plotting to help forward a bad Cauſe; if depoſing of Kings, overturning of Kingdoms, may paſs

* 1 Theſ. 4. 6, 10. * Jer. 23.

for

for Reformation; if doing these things themselves, when trac'd to the head, yet now and then confidently fathering the same on others.

Now if all this be an Ordinance of God, and doing God good service, there are those that do it to the life.

I am not so meal mouth'd as to be afraid of naming of them *, but to do Justice to a *Jew*, *Greek*, or a *Turk* *. Thô Popery had got the whip hand of Presbytery, and was ready to outtop the Reformed Episcopacy, which God forbid, (*God forbid*) yet a true English Christian-like Spirit *, will soon tell you they are the *Roman* Factors, the Popes Priests and Jesuits, his Vassals and Hackney Agents *.

* Luk. 12. 4, 5.
* Lev. 19. 15.
* Deut. 1. 17.
* Prov. 24.
* Rom. 10. 12, 13.
* Luk. 12. 6.

Or by those that fain would be so, or the most genuine construction that can be put upon it, that act, and formally do the same things, thô they know it not. If this be serving of God, there is no doubt but they out-do us all, and according to their old, Stale State Tenets, Beloved Principles, Wedded Politicks, they think they merit Heaven by it, consecrating the very Instruments for so holy (or rather horrid) imploy. But the Lord preserve us from so much as being tainted with so bloody, blasphemous, lying, Idolatrous *, scandalous and tyrannical Religion, that is, for Lording it over mens Consciences, as well as Lives and Estates.

* Look into Dr. *Stillingfleet*'s works, the Protestant Champion against Idolatry on the one hand, and Superstition on the other.

Now contrary to all these, which the Church strictly enjoyns, and which the well constituted Laws of the Nation does approve of, and highly recommend to us, and which God himself does absolutely command, are these that follow, which without hyper

hyperbolizing, and more gentilely ſtraining, are the beſt & ſtrongeſt Bulwarks to Proteſtaniſm,& the beſt of Religions, if crowned Loyalty, and moſt renowned Fidelity; if upright Honeſty *, and unſhaken Piety; if excellent Sobriety, and admirable Charity; if courteous Affability, and friendly Correſpondency; if the deepeſt unfeigned Humility, and bountiful chearful Liberality *; if univerſal Charity, and a true generous Spirit of Chriſtianity, is that which paſſes currant with all men for the Service of God, how have all, or at leaſt moſt of us ſwerv'd, warpt, and ſtrangely digreſs'd from it, yea gone a whoring after our own Inventions *?

* Pſal. 15.

* Gal. 6. 10.
* 1 Cor. 13.

* Pſal. 106. 38.

Again, if thinking well of every body, and ſpeaking ſo too, ſo far as Truth will bear us out, or otherwiſe to be ſilent *; for Chriſtian Love will cover a multitude of ſins and miſdemeanours *. if bearing and forbearing, if real patience and long ſuffering, if forgiving and forgetting, if good turns for bad ones, if ſincerely loving Enemies *, the Diſſenters, nay the very Papiſts, their Perſons, thô not their Principles, inſtead of downright hating them; if heartily praying for their Converſion, inſtead of their Confuſion; if readily bleſſing of them, inſtead of curſing them; and at laſt gaſp with the famous Martyr St. *Stephen*, on our knees to beg of the Lord not to lay it to their charge *; thô at the ſame time they were killing, butchering, and ſtoning of us to death; if this be to ſerve the Lord, as really it is, and that all of you know it too in the higheſt Inſtances; if of Self denial, and Mortification. which far exceeds all Eccleſiaſtical Cenſures, Popiſh Pennances, or Pil-

Titus 3.

* 1 Pet. 4. 8.

* 1 Theſ. 5. 15.
Matth. 5.
Matth. 18.

* Acts 7. 60.

Pilgrimages to seal the Lord's Service with our Blood, which is so very precious to us, that we are loth to part with the least drop of it, unless it be in the defence and quarrel of our lusts, or for our dearly beloved passions; so that we may cull out of the thinnest, or if you please, out of the fullest Congregation, those that are Doers of thy Word, O Lord, and do thus serve thee to their lives end, and they would scarce be mist; much more would it be so, should we search into Forreign Countrys, how few, or none, would then be met withal of so choice a number? nay, it is well in some measure, instead of meeting with Proselites, and Professors to Protestanism, if they were not Rengadoes, a kind of Heaven Traitors, to serve the Lord as Christ's own Disciples did, that instead of owning, and boldly confessing him, sneakingly to desert and forsake him, yea basely, cowardly to abandon and forswear him *. Nay, who is there among many, among all these that we have taken notice of, that are but devoutly praying and praising God, praying to the Almighty to amend and reform what is amiss amongst us, and at the same time to praise him *; that it is no worse with us, whose sins do so abound, superabound, so loudly call, cry for vengeance speedily to be executed upon us. He has born long, he will not bear always *, yet we have not as yet forborn sinning, but the more incenst him by our daring Crimes, and repeated Provocations *, as if we would defie Heaven it self to punish us; thô he is long lifting up his hand, yet upon that very account, it will at last fall the more heavy upon us.

* Math. 26. 70, 72, 74.

Luke 6. 21.

* 1 Tim. 2.

* Gen. 6.

* 1 Joh. 5. 19.

If you think this now too high a Charge, it is well if the beſt of us all can come forth, one ſingle perſon, and ſay, that he has done this or the other duty, or abſtain'd from this or the other ſin, ſo as to become a new Man, that was a bad one before, becauſe he ſees God is angry with his People, or the Nation, and threatning them very ſorely; and that a diſmal Cloud is hanging, hovering over our heads by a twined Thred only, that if it be once ſuffered to pour forth its Vials of Wrath and Fury upon us, as if it were Fire and Brimſtone, to humane appearance, it would conſume us, and our poſterity, if not ſeaſonably prevented by a real Reformation.

There's no queſtion at all now to be made but many of us would, do, dare talk for our Religion, and, if need were, could fight for God, the Country, the King and Kingdom; but thô we name all theſe, yet it would be with moſt at laſt found, to their laſting diſgrace, and eternal infamy, that it was moſtly for their near and dear ſelves; for, where are theſe? in what corner of the World are they to be met withal, that would chearfully ſuffer and die for it, that with their Weapons in their hands, could lay them and their Lives at the footſtool of Heaven, and ſay as they profeſs, ſo for to do, daily, thy Will, thy (Will,) not ours, be done? Chriſtianity aſſerts it, I wiſh and pray, that my heart and yours, when it comes to it, may ſay ſo too. For St. *Paul* to *Timothy*, a man of ſufferings, in that known place *, tells us poſitively, *All that will live godly*

* 2 Tim. 3. 12, 13.

muſt

muſt ſuffer perſecution. That all of us muſt expect to be buffetted, either in the act, or in the intention, or in both, as there is occaſion; or as we are call'd to it, but upon no pretence whatſoever, to run head-long upon it; yet at laſt how many more will be found Martyrs to their luſts and Phancies, to their unruly humours, and untoward paſſions, than to their God, their Saviour, to their King or Country. You may eaſily gather by what has been already tendred you, I do not at all intend to befriend any Party or Faction; I had rather my faltering Tongue ſhould cleave to the roof of my Mouth *, than ſo for to do; my deſign is only to preſs on you uncounterfeit Piety, and real Holineſs, Chriſtian Loyalty, and ready Obedience, whatever comes on't; that I would have you not to be byaſſed, to flag, or be turn'd aſide at any thing, but to weather-beat, and to endure the brunt and ſhock of the moſt threatning dangers *; for had I ſo much as a thought to become a popular Preacher, to be the Worlds * Minion or Favourite, and to ſerve my ſelf, inſtead of ſerving my God *, I would go another way to work *, to keep at as great a diſtance as might be from mens ſins, or ſore places. As to give you but a taſt *, like a fair ſpoken Jeſuit in Maſquerade, that has his full Commiſſion to act any part, whether Atheiſt, Fanatick, or Papiſt; that makes nothing at all of wreſting the moſt Sacred Records, ſo as to force them to ſpeak as he would have them; 1. As firſt to one Club rendezvouz of boon Companions, I would comply with them as far as I could; And by my

* Pſal. 137.

* Eph. 8. 6.

* Jam. 4. 4.

* Gal. 1. 10.

* Pſal. 82. 6, 7.

* Mat. 24. 23. 24.

Exod. 32. Example I. would encourage them to take their
1 Luke 12. *9, 20. 1 Cor. 15. 32 * Pro, 27. 1. ſwing, to eat, drink, play *, and be merry *, and do whatever they had a mind to *, thô one does not know what a day may bring forth, and that to-morrow one may die for't *.

2. Again, to another ſelect number and Tribe, I would hearten them on, to take not their Chriſtian *, but the Libertines Liberty, and tell them of luſcious promiſes, fine pleaſing things to tickle their effeminate fancies; and if this did not ſound well, I would in Scripture Language claw their itching Ears, * by crying, Peace, peace; thô ſudden deſtruction was ready to befal them *; yet I would flatter them, that thô they were perverſe and froward, peeviſh and paſſionate, ſelf will'd and head-ſtrong in private, in their Families, if it did not come to the worlds knowledge, I would not boggle, ſeriouſly to tell and tantalize 'em too, that whatever they did, they were God's Jewels *, the Heirs of Promiſe *, yea the very Darlings of Heaven, thô to their unſpeakable ſorrow, and amazing diſappointment, they'd find the bottomleſs Pit to be the only place of their Inheritance, and the Lot and Portion of Hypocrites to be their Doom.

* Jam. 1. 26. * 2 Tim. 4. * 1 Theſſ. 5. 3. * Mal. * Heb. 1. 6. chapters. * Jer. 5. 2. * Mat. 23. 14. * Mat. 24. 51.

3. But again, eſpecially to a third gang and parcel, that I ſhould expect the greateſt Harveſt from, that ſtile themſelves the moſt Chriſtian-like people, thô the moſt carnal and diabolical *, both in their Principles and Practices, I would Saint 'em, and pretend to inroll them in Heavens Calendar, bearing them in hand, as if it did lie in my power to

* 1 Tim. 4.

ſet

ſet them at Chriſt's left and right hand, if they would but unking Kingdoms, and ſet the World it ſelf in a combuſtion *, and on a flame, and then would have them with *Pilate*, waſh their hands in innocency *, wipe their mouths too, and ſay, What have they done that ſhould ſo incenſe all Parties againſt them, I would further ſtrive to make them believe that they did God good ſervice thereby *, that they ſhould at laſt have a Coronation, inſtead of meeting with a Damnation day *. If they would but, like the Evil one in the Goſpel *, ſow Weeds and Tares in the Proteſtants Wheat, (not only in private Aſſemblies, but in the Publick ones, that are allowed by Authority,) and when they had done that, to bundle them up Wheat and Chaff, all of us together, eſpecially the moſt remarkable oppoſers, as the moſt combuſtible matter, fitteſt for the Papiſts Bonfire, or to take that eaſy plauſible way, as to throw Bones of Contention amongſt us, and then glory in it *, (which ſome I am afraid already have effectually done) making us to bite, tear, devour one another *, without ſo much as putting to their helping hand, and then ſuch ſhall be ſaid to do God good ſervice, thô they were immediately imploy'd in Satan's Drudgery.

* Act. 17. 5, 6.
* Mat. 27. 24.
* Joh. 16. 2.
* Rom. 13. 2.
* Mat. 13. 24, 25, 28.
* Phil. 3. 18, 19.
* Gal. 5. 14.

Thus, thus would I do, were I to ſerve my ſelf, or the vain World, thô not ſo bluntly as I have done it here. for this was done deſignedly to let you ſee through the thin Vail that was drawn over a little to diſguiſe and varniſh it, but remembring, (remembring,) that I am a Servant of the high God, therefore as Heaven's Ambaſſador, I beſpeak you, beſeech

beſeech you in his moſt glorious Name, having to do with a better Pay-Maſter than ſuch Bragadoſia's, or meer puffs of Wind can pretend to, promiſe me, or any other, do roundly, not mincingly tell you over again by way of general direction.

3. In the laſt place; If you do not repent, you ſhall all likewiſe periſh *. It is not enough that you have *Abraham* *, *Iſaac* and *Jacob* for your Father; I mean no more by it than this, thô you be born of Chriſtian Parents, and bear ſo honourable a Name of being Proteſtants, and would continue ſo from one Generation to another, yet that will not ſerve turn, thô you be of the Church of *England*, of *Rome*, of *Geneva*, or of the Brotherhood, or of ſeparate Congregations *, it will be no acceptable ſervice at all *, unleſs you do the injoyned Will of your Father in Heaven, be Iſraelites without guile in deed and in truth.

* Luke. 13. 3.
* Matth. 3.
* Gal. 3. Col. 3.
* 1 Cor. 7. 19.

And that you may be throughly known whatever Names you may go by, 'tis demanded from the Church-Party to ſee their Faith by their good works *, of all others to know the Tree by its Fruit *; this takes moſt, thô both Scripture expreſſions, and the ſenſe partly the ſame; the former to ſee their Principles by their Practices, the latter to know their lives by their fruit bearing, I mean, by their upright, honeſt, conſcientious living. Therefore this is known for a great truth, to be the Lords Livery, wherever 'tis worn throughout the parts of *Europe*, *Ceaſe to do evil, learn to do well* *. If you'l be ſtil'd the Lord's Servants, a great deal is coucht under

* Jam. 2.
* Matth. 7.
* Iſa. 1. 16, 17.

under those two short Sentences; as to the particulars, I refer you to what hath been already offered to you; but if you would have it over again in other words, look in the Prophet *Micah* *; *What does the Lord require of you, but to do Justice, love Mercy, and to walk humbly with thy God?* That is in short, let Sobriety and Temperance be practised on your selves, Righteousness and Justice to your Neighbour, Piety and Godliness to your Maker, and you will find *, that you are not then to be found in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy, &c. but imitate the Lord Jesus, as he hath already given us an Example.

* Mich. 6. 8.

* Luk. 13. 13.

I can only now touch on things, and as it were, dart Truths at random; yet as you have it in the first Book of *Samuel* *, a stone being slung by a contemptible Stripling, what effect it had. Now God's Spirit, and your own Conscience levelling this and the other Truth, that it may hit the white, the mark, sink down into the heart, and kill a *Goliah*, a Gigantick sin, whatever you may tearm me for throwing my poor Mite into the Treasury and Corban of the Lord's Service. I'le not go on in reparteeing as to call you uncircumcised Christians, whilst I am upon serving *England's* living God, but accost you with all the respect and tenderness that the Subject is able to bear. I'le treat you, yea address my self to you, not as you are the poor despicable Subjects of a great Prince, but as if ye were so many Grandees and Monarchs of several little Worlds and Countrys, which

* 1 Sam. 17.

* Mark 12.

which was the first Original of Families, as you may see at large in the Old Testament; every Head of a Family, being a kind of a petty God or King; and still in many respects you are so within your Precincts and Provinces, within your own proper Stations and Boundaries, within your own Dominions and Domestick Territories, if you do not forfeit your right and title thereto by a false Religion, by Rebellion, Sacriledge, or the like, which is cry'd out against as much as the deadly sin of Sorcery or Witchcraft *.

* 1 Sam. 15. 23.

Therefore 'tis to you pious Parents, and worthy Governours of your Families, thô you have never so mean thoughts of your selves, the more you are so for being humble, meek, lowly, and submissive, that my suit is in the behalf of the great Majesty, not only of Earth, but Heaven, that you and your houses would resolve * to serve the Lord; There (*There*) you are so many petty Kings to controul and command according to your own private will and pleasure, and your dutiful Children are as so many little Princes about you, and your trusty Servants are as so many Lords, not Slaves, attending on you. Now is it not great pity that such a glorious Equipage, heavenly Retinue, should be badly imploy'd in Satans drudgery instead of the Lords honourable service; yea every poor man in his weather-beaten Cottage, has as much Command and Authority there under his thatcht Roof, and narrow Confines,

* In what manner Dr. *Calamy* has done't, you may see on that Text, *Rom.* 3. 8. pag. 28, 29, 30, 31. 'tis with that confession, solemnity, protestation, & noblenes of spirit, that it deserves to be ingrav'd in Letters of Gold, if it would but excite all others to take up the same Christian like resolution in the behalf of God, the Church, the King, the present Government, the Country, against either Popery or Fanaticism.

Confines, as the Peer and Noble man has within his spacious Mannor, or Princely Pallace.

Therefore all of you, I humbly beseech you, Rule well within your own Stations and Territories, keep up their good Order and Kirgly Government, and instruct all under you, in Obedience and Duty, in Justice and Honesty, to your selves, and others; and what you expect from them, to you, according to that golden Rule, Doing as you would be done by; it does not repent me, thô this be the second or third time: I have had it on this Subject, that you by your Examples press it the more on them, by doing it, and continually practising the same, your selves to those above you; especially to those to whom you owe subjection, to Kings, and to all that are plac'd in Authority under them, and then this will be to the honour of God, to the Advancement of your Religion, to the Well being of your selves, to the promoting of your Families, to the Benefit of your Neighbours, to the Glory of our Nation, and at last to your own Eternal Salvation. And till you have done all this in your own houses, be not under any pretence whatsoever drawn out to the reforming, and new-modelling of Nations: It is too great a work for every Mechanick or single States-man to undertake, such grand matters are for the whole Nation to consult on, or at least for their Representatives imbodyed into one; For what says the wise man, that great States man of all others, King *Solomon* by name, That *in the multitude of Counsellors there is* (*much*) *safety* *. So that now for you that are present, thô many, yet scarce the thou- * Prov. 11. 14.

ſandth Man of them that are in His Majeſties Dominion: Therefore it behoves you, inſtead of mending and new-molding of Kingdoms, let your Eyes be turned within doors; begin at home, and you will find ſuch need of repairs there, that you'l not eaſily be tempted to look abroad for want of better Imployment, as the Lord knows all of us too frequently are. Grant that the Nation is bad, very bad, but do not you make it worſe by being ſo too Nay further, admit of it, that it not only has a Mote, but a very great Beam in its Eye, that it is not at all ſenſible of it, and almoſt blinded with it, that it begins to be frantick and raving, with its pricking pain; what then, ſhall we like Quacks and Mountebanks, long to be medling and tampering with it? No, no! I hope we are all of us ſo ingenuous, and I do not at all doubt of it, but that we will freely acknowledg that there is ſomething, thô it be never ſo little in our own Eyes, that each ſingle perſon in the Kingdom would be pleas'd to pluck out that which is in their own, or in their Families; and when we come to ſee clearly, by that time there will not be ſo much as the leaſt Speck, Iota, in the Eye of the Nation left.

To conclude; We have hitherto been too preposterouſly imploy'd, and begun undiſcreetly, very odly at the wrong end, as if we would Tile the Houſe, or Thatch it with Straw or Stubble, and then daub up the Walls with our untemper'd Mortar, and not only ſo, but to hang it too in the fleeting Air by Geometry, before we have ſo much as laid the very foundation, the firſt corner Stone. The New

New Testament tells you, this is not like a Master-builder *. We may hold up these light shingles, or whiffling straws, that the wind blows to and fro up in our hands, or support them for a short time, with the strong blasts of our foul mouths, but in time weary of the Imploy, and slavish Service, they will at last, (if not timely taken down,) fall like heavy Slates, upon our heads, and dash us, ours, our Religion, our threatned Church, our tottering State, our poor King, and poorer Kingdom, into a thousand piece-meals *, making all our Habitations *empty, void and waste*, which the Lord in his mercy prevent, and grant that we and our Houses may forthwith serve the Lord, in that manner that may be most acceptable to him, that he, and his Church, has appointed, to his Glory, and to our own Salvation: The Lord grant so great a blessing to the whole Nation, for Jesus Christ his sake. *Amen, Amen.*

* Luke 14.

* Nahum.

FINIS.